UTHERAN MEN

January 1960

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Magazine of United Lutheran Church Men

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From Your Editor . . .

We've had contact from some readers lately concerning inclusion in LUTHERAN MEN of regular or occasional articles on sports—stories of Christian athletes, items about sports goings-on at Lutheran colleges, etc. Members of the LUTHERAN MEN committee have also expressed interest in such coverage; it remains only for some writer or writers to supply us with material. We're looking into the matter now and hope to have news of this in the near future. Meantime, we'll certainly welcome suggestions.

Appropriately, another Lutheran magazine last month came out with a Lutheran College Football All-American team for 1959. *The pioneering magazine is* One, *youth publication of the Luther Leagues (non-ULCA). Selections were made by Bud Thies, a Missouri Synod Lutheran sportswriter for the St. Louis Globe-Democrat, in cooperation with coaches and sports publicists of the* 28 *Lutheran four-year colleges which play intercollegiate football.*

First team selectees included four standout performers at ULCA colleges: Farmer, *Lenoir Rhyne;* Scafuri, *Thiel;* Temme, *Gettysburg;* Ferraro, *Susquehanna.* Also: Hustad, *Luther;* Swiggum, *Gustavus Adolphus;* Young, *Valparaiso;* Simko, *Augustana (S. D.);* Krueger *Wartburg;* Hartzell, *St. Olaf;* Lehman, *Texas Lutheran.*

In all, 20 *representatives of ULCA schools appeared among the selections for three teams and honorable mention, including* 4 *gridders from Lenoir Rhyne;* 3 *each from Susquehanna, Gettysburg, Newberry and Wittenberg;* 2 *from Carthage; and one each from Wagner and Thiel.*

Congratulations to *One* for this original feature. We'll be looking forward to the "dream team" of 1960. And congratulations to the young men selected—they rank with some of the best in the nation.

—*G. T.*

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. 41, No. 1

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COVER: Leaders at the first of the Ministerium of Pennsylvania's ULCM leadership training seminars at Reading were: Richard H. Snell, international ULCM secretary and synodical ULCM president; Howard L. Logan, executive secretary; Harry C. Foltz, host church ULCM president; Pastor Samuel L. Koons, host church pastor.

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334190

Cooperation . . . Men and Women

by CYNTHIA C. WEDEL

MANY AMERICANS are amazed (and perhaps amused) to learn that the World Council of Churches has a Department on the Cooperation of Men and Women in Church and Society. They might be even more surprised to discover that the National Council of Churches has a special committee dealing with this subject and with other concerns of the laity. We American lay people are so accustomed to our traditional patterns of women's societies and men's organizations in the churches that we seldom question these patterns or ask whether this is the only or the best way for the laity of the church to share in the church's task.

The basic question which underlies the work of both the World Council and the National Council in these ar "What is the place and function laity of the church?" In many churches an outsider who looked and listened to us might get the in sion that the clergy *are* the church- they do the planning, make the deci and carry out all but the most r functions. Lay people may be given tasks, but when we speak of the chu "I wish the church would do some about some problem"—we really the ordained clergy or other profes workers. If we might use the analo a game, it is as if the clergy wer players and the laity the spectators may, indeed, be a very loyal cheerin tion, but we are on the sidelines.

Mrs. Wedel is a vice president of the National cil of Churches and chairman of its Broadcastin Film Commission. She is also a member of the Council of Churches Department on the Coope of Men and Women. For three years Mrs. Wedel as national chairman of United Church Wom department of the National Council. Active lea her own Protestant Episcopal Church as well a affairs, she is the wife of Dr. Theodore O. canon of Washington Cathedral, Washington, warden of the College of Preachers, and presid the House of Deputies of the Episcopal Church Wedel holds B.A. and M.A. degrees from Northw University and the Ph.D. in psychology from Washington University.

urely no one has intended this—it is ay of functioning into which we have ɔed uncritically. The World Council Churches has led many of us to re-nine our presuppositions. What *is* the rch? Is it a building, or a hierarchy, n organization? Or is it "the company ıll faithful people"? What many of ıre re-discovering is that *we* are the rch—all of us, clergy and laity alike. "priesthood of all believers" is a , not a pious phrase. We are all called ninistry in the Body of Christ. There differences of function, but no funda-tal difference in basic responsibility *e* the church—to serve and to witness. ordained ministry has the special tion of serving and witnessing pri-ily *within* the structure of the church. laity have their primary ministry in world outside the church. To go back he analogy of a game, in a sense the are the players who must do the k of the church in the world—the ıessing, evangelizing, serving outside church's four walls—and the clergy the coaches whose major task is the ıing and preparing of the laity for r ministry.

ike any analogy, this one has flaws. it contains a deep truth which we erican people need to rediscover. Our ved churches with their worship, hing, fellowship and inspiration, are lly important. But they do not exist nds in themselves. It is not enough to more and more people coming to e and more meetings, however fine may be. Unless we are carrying the pel to those outside the fellowship, serving mankind as our Lord did, we in danger of making an idol of the rch. And idolatry is a violation of first commandment!

.s we begin to re-examine our church activities in the light of this concept of the role of the laity, we may find many changes which should be made. Of course we will want to continue to meet in various kinds of groups for study and fellowship and to do the necessary tasks which keep the church alive and strong. But more and more of our thought will be directed to our task in the world. We will need to discuss how to *be* Christians in our jobs, our homes, our clubs, and communities. We will probably find that, in order to witness and evangelize, we will need to learn a great deal more about our faith, and learn how to be articulate about it. Some of the amazing growth of Bible classes and adult discussion groups in our churches today can be traced to this need. We may find, as we study the proper functions of clergy and laity, that our ordained ministers could better fulfill their prophetic and teaching role if we lay people took more responsibility for the business and organizational life of the church. There may be parts of the pastoral ministry which we can be trained to share—some of the visiting and counseling, part of the ministry to the aged and the shut-ins, for example. A group of concerned lay men and women, sitting down with their pastor to discuss what the church should be doing and how, together, they can best do it, might open up many new channels of service.

And sometime, in a re-evaluation of church activities and the role of the laity, we are certain to run into the fact that the laity includes both men and women. Historically, certain tasks in the church have been assigned to men and others to women. Some differentiation of function may always continue. But many of the distinctions which were reasonable several generations ago have little validity today. As we turn our eyes outward

toward the world in which we are to witness and serve as Christians, we see men and women working together in almost every sphere of life. The educated woman of today, who carries large responsibilities in business or in voluntary agencies, may find it quite strange to be excluded from policy making boards or committees in the church—yet this is frequently the case. Young people and adults who have studied together in school and college wonder why, in so many churches, men and women meet only in separate groups even to study the Bible!

A noted church sociologist has said that of all the tremendous changes which are taking place in our world today, none is more significant than the change in the role and place of women in our society. Yet in many ways the Christian Church is one of the last strongholds of segregation of the sexes and discrimination against women. I know of very few church women who are militantly seeking "rights for women" in the churches. But an increasing number of both men and women are becoming concerned with the fact that in this area of great change the church is lagging behind instead of helping to lead and mold our society. Christian theology—our doctrine of the infinite worth of the individual in the eyes of God, our belief that men and women were both created by God, both shared in the Fall, both were redeemed through the Cross—would lead one to expect the church to be the first place where men and women learn to work together. The church should be setting a pattern of cooperation between the sexes, instead of lamely following patterns worked out in the world.

In Protestantism, when we are seeking guidance, we turn to the Bible. Most of us would agree that we find there, i records of the early church, plenty o dence of the ministry of the laity. find it very difficult to locate scrip justification for a priestly hierarch ing the church. But what about the of women in the church? Some wh that women must always occupy a s dary status in church life point t fact that our Lord chose only men disciples. In answer to this, it has suggested that he also chose only

More difficult to deal with ar Paul's familiar words about women Corinthians 14, "the women should silence in the churches. For they ar permitted to speak, but should be ordinate, as even the law says." W not lightly ignore any passage of ture. But many Biblical scholars suggested that these passages, like in which St. Paul discusses slavery a reflection of the times and may more strictly applicable today tha apparent approval of slavery. Perh better guide to the right Christian tude toward women can be found i overall recognition of women as p by Jesus throughout his entire mi and by the early church. In St. lists—in one Epistle after anothe the leaders and workers in the sca churches, the names of women are a prominent. This is actually very s ing for that period in history wh general, the status of women was low. Drawing upon Holy Scripture, logical insight, and a realistic vi the present day world, many of hopeful that the church may in ou discover and show forth a truly Ch pattern of the way in which me women, clergy and laity, may in p ship serve their God.

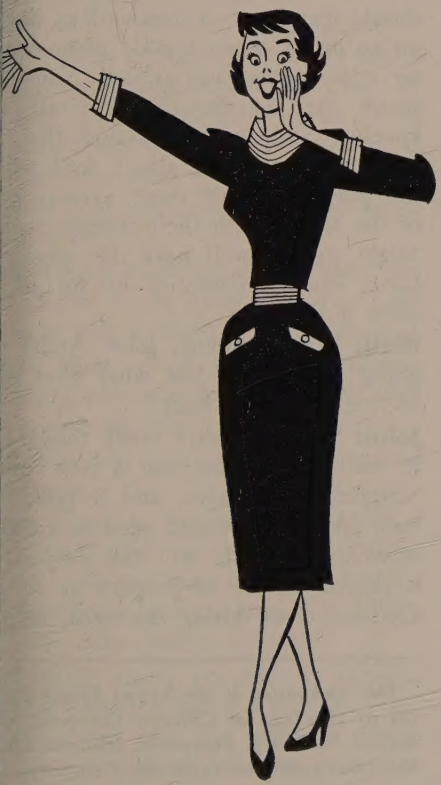
peaking Up!

t's Give Women Their Rightful Place

by HOWARD L. LOGAN

Executive Secretary Logan this month speaks up through these columns on a subject in common with that of Mrs. Wedel's Cooperation . . . Men and Women. *What do you think?*

—Editor



THE ROLE of women in every fabric of American life is changing rapidly and has been for sometime. Women are taking important positions in all facets of American society. For one reason or another, more and more women are employed at every kind of work. In the business, political and cultural life of our nation women are accepted. It is about time that the church gave them their rightful place in the decision-making groups in the life of the church at every level.

It is quite apparent to anyone who observes keenly the attendance of the church's members at worship that women are in the majority. In some instances this is a wide majority but in almost every case a majority. My own observation would lead me to make a guess that about 60 to 70 percent of the worshipers are women. The membership of the average congregation would reveal a larger female membership and with the longer life expectancy of women we can believe that they remain members longer than men.

Not only do the women attend in larger numbers the worship of the church but they have responded to the call for teachers, officers and leaders in the church school as well as in the choir. Many have also participated with a smaller number of men in congregational

Continued on page 30

The Services

The Service, Matins, Vespers

by WALTER J. KUKKONEN

Faith and the Point of View

(Arrange a simple living room setting with a table and a lamp and three chairs. The play opens with two men sitting at the table and reading magazines. Note: Copies of this program topic may be concealed in the magazines, so that the men can follow them without being seen by the audience.)

John: Say, Matt, did you go to church last Sunday?

Matt: Yes, I did. Why do you ask?

John: Oh, I was just wondering. I don't know why, but some things struck me last Sunday, which I had hardly noticed before. Well, you know that I have not particularly cared for all this—what shall I say?—monkey business in our church services. The old service wasn't too bad, but I just can't get used to this new one. Seems to me it's not much different from the Roman Catholic mass.

Matt: That's putting it in pretty strong words. Just what did happen last Sunday? I thought the service was rather nice. The choir did a magnificent job and . . .

John: I'm not sure what happened. Perhaps it was the fact that the altar and pulpit hangings had been changed. But I started thinking about a lot of things. Why do we go to the expense of all these different colored hangings? And the elaborate decorations in our church! Costs a lot of money when it comes to cleaning it! I never could understand why we should spend tens of thousands of do on an organ, when a good piano w serve the purpose just as well. And— struck me last Sunday—why all kneeling and turning around that minister does at the altar? And w the purpose of all those various of the service with their strange na Might just as well have the servic Latin, like the Catholics do, for all sense it makes!

Matt: Wait a minute, John. Aren't going pretty far? Just what kind service would you want?

John: Well, I hadn't really though it, but seems to me that a few hy Scripture and prayer, and a good mon are all you would need in a ch service. After all, isn't the purpos a church service to prepare us to Christian lives during the week, he

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Dr. Kukkonen is the Suomi Synod p sor of theology at Chicago Lutheran logical Seminary, Maywood, Illinois. T the Inter-Lutheran topic for February.

to do to others as we would want
m to do to us? A church service is
e a pre-game warm-up . . .

tt: Seems to me *you're* way off base
w. To me the worship service is much
re than some kind of a warm-up. It's
climax of the whole week, the best
t of the game. I thoroughly enjoy
ng to church, getting away from the
l, gray routine of the week, singing
utiful hymns, listening to the choir
hems, enjoying the service in an at-
sphere that helps me to forget what
ahead in the office.

n: Hm! Seems to me you're making
church service into a kind of tran-
lizer pill. I suppose you would like
add to the . . . well, monkey business?

tt: As a matter of fact, yes! I think it
uld add to the service if we would
e acolytes to light the candles and if
pastor marched in with the choir. By
way, if I'm making the service a kind
tranquilizer pill, aren't you making
it nothing but a vitamin capsule?

efore John can answer there's a knock the door.)

tt (*rising from his chair*): Come in!
e walks to an imaginary door and ens it. Bill, a friend of theirs, enters.)

n: Well, if it isn't the budding
acher! (*He rises to shake hands with l.*) How are you?

l: I'm just fine! Good to see you
h again!

tt: Good to see you, too. Have a
ir. (*Bill picks up the magazine lying the chair and seats himself.*) I heard
were home from the seminary. What's
? You didn't flunk, did you?

l: Well, that's possible, I suppose,
that's not the reason I'm home. Last
ek we had our first semester finals,
we got a break between semesters. And since I live so close I thought I'd spend a few days at home.

Matt: Good to have you home again. And I'm glad you came over tonight. You know you're welcome at our home any time.

John: Say, maybe you're just the man we need, Bill. Matt and I were just talking about our church service, and he thinks I'm way off base. And, to be frank, I think he isn't exactly standing on base himself. You must have learned something about church services in the seminary. Maybe you can tell us what's what!

Matt: That's a good idea!

Bill: Well, one of the courses that I just finished had to do with the service, and I reviewed my class notes quite thoroughly in preparation for the exam.

Matt: Good! Then get all set to give us a quick course in what the service is all about!

John: I second the motion!

Bill: Well, I didn't exactly come here to lecture, but I'll be glad to share with you some of the things we learned in this course. Let's see, where should I start? Perhaps I should first point out that our service has a history, and that its various parts have a definite meaning, and that it is vitally related to the total Christian life . . .

John: That's just what I was telling Matt; the church service is like a pre-game warm-up.

Bill: That isn't exactly what is meant by a vital relation to the total Christian life. But we'll take that up last. First, let me say a few things about the history of the service. The services of the first Christians were quite simple in comparison with our Sunday morning worship. So were their places of worship. Now there are some—also among the Luther-

ans—who believe that we should try to pattern our worship after these early services as they are described in the New Testament. This was the principle followed by most of the non-Lutheran Protestants during the Reformation period.

John: But isn't that the proper principle, to follow the New Testament?

Bill: That isn't really the point here. Where there is life, there is growth. The Christian Church has grown in many ways since its early beginning. Christ promised this when he said that the Holy Spirit would lead his disciples to a deeper understanding of the truth. True, there have been other influences at work in the Christian Church besides the Holy Spirit. Luther found much in the Roman Catholic Church that was not in harmony with the Word of God and, therefore, had to be removed. But he didn't th that it was necessary to start from beginning again. His principle was whatever did not conflict with the Gos ought to be retained. Thus it happ that there are certain similarities betw the Lutheran service and the Ro Catholic mass. But the spirit is enti different. The emphasis in Lutheran w ship is on God's gift to man, while Roman mass gives considerable attent to the merits of man. This is what mean when we say that the Luther stress the sacramental character of service, while the Catholics stress sacrificial.

John: Wait a minute. I'm not sure I know what you mean. What's all business about sacramental and sa ficial?

Continued on page 31

The Inter-Lutheran Topic For February

Aims:

1. To indicate briefly that these services have a history.
2. To lead the men to understand what is meant by the sacramental and sacrificia parts of these services.
3. To have the men appreciate the meaning and significance of each part of thes services.
4. To motivate the men toward a fuller and richer participation in these services.

Questions:

1. What part of The Service is most interesting for you? What part is least inter esting? What part is most helpful? What part least helpful?
2. Certainly some of the men have at one time or another attended a Roman Catholi mass or a service of a non-Lutheran Protestant church. What similarities did the note in the mass and in The Service? What differences? What similarities did the observe in other Protestant services? What differences?
3. It has been said that in the service the congregation *does* something, not just *say* something. Can you see the difference?
4. How would you feel about the omission of choir anthems from worship?
5. What are the sacramental and sacrificial parts of Matins and Vespers?

Suggestions for a Devotional Service:

It is suggested above that Vespers be read during the devotional period. Hymn 213, 214, and 216 might appropriately be sung or read during the service. Psalm 9 could well be used at the proper place in Vespers.

ive New Executive Committee Members

REESE

HALLOCK

HERTER

LINGLE

BARNETT

ELECTED to the ULCM Executive Committee at the South Bend convention were e leaders of men's work in the United theran Church. These are the men who w add their strengths to the auxiliary's ɔgram:

EARL FREESE, L.H.D., *Rochester, N.Y.*, ;metology executive. Educated at Me- l College, Chicago; Rochester Institute Technology; Wittenberg College; norary degree from Wagner College. ember Reformation, Rochester, past esident NY & NE Synod ULCM, past ard member Rochester Inner Mission, mer chairman synodical social missions mmittee, trustee Hartwick College.

THE REV. MAYNARD C. HALLOCK, stor, Trinity, *Pottsville, Pa.* Graduate Gettysburg College and Philadelphia minary. U.S. Army chaplain with 101st rborn Division in World War II. Ac- e on synodical committees, former esident Ministerium of Pa. Board of ristian Education, currently on synod's ecutive Board.

HOWARD HERTER, *Waterloo, Ontario,* jeweler. In Royal Canadian Air Force 1941-45. Member St. John's, Waterloo, Sunday school treasurer, secretary and past president ULCM, president Canada Synod ULCM, secretary Waterloo Musical Society, Commissioner of Waterloo Public Utilities, model railroad hobbyist.

OSCAR L. LINGLE, *Harrisburg, Pa.,* garage owner and operator. Member Shell's Church, financial secretary and councilman, leader local Sunday school and Pa. State Sunday School Association, treasurer Pa. Council of Churches, president East Pa. Conference ULCM, member Central Pa. Synod Board of Foreign Missions. Former scoutmaster, Lamb Award winner, PTA leader.

MARVIN R. BARNETT, *Omaha, Neb.,* gas company executive. Graduate Creighton University, veteran lieutenant of infantry, wounded twice in World War II. Member Luther Memorial Church, Omaha, one of men's work organizers in congregation, Central Conference of Central States Synod, president synodical ULCM.

MAN TO MAN

by LAWRENCE M. REESE

What A Difference A Year Makes

MOST PEOPLE are time-conscious at this season. Another year has slipped into oblivion, gone forever. The old tired man with a scythe has given way to the cherubic new baby labeled 1960. The contrast between the baby and the old man is symbolic of how much happens in just one year.

Consider a few changes that one year has made in the lives of people here and there. The trolley car in a certain city made its last run. A romantic covered bridge was replaced by one of steel. Sales of hula hoops came to an abrupt halt. The Russians laid claim to the moon. In our country more than 4,000,000 babies were born, 165,000 people were divorced and 1,750,000 people died.

Within a year quiz shows disappeared from TV, disc jockeys had to set up a new professional code of ethics, and India had to reassess its foreign policy.

What a difference a year can make! Let's look ahead. The White House will have a new occupant, medical science will conquer more diseases, and men of noble dreams and ability will go farther and farther into outer space.

Change Can Be Growth

Christian education sees change as a potential for growth. Age creeps up on us, new opportunities come, life gets demanding, but we can respond growth. Actually there are two way which man responds to his life situat First, he adjusts to external changes recent years, as noted above, exte changes have often been swift. Our sponse normally is an adjustment to t changes which are forced upon us. L we have heard much of adjustment— haps too much—it could become our r life goal. But there is a second respo growth in ability to interpret and profitably whatever changes life bring. How much better this growt than adjusting to fate or merely acce the inevitable.

Man Is Made to Grow

How well weeds, bushes and grow in impossible places—on r cliffs, in cracks of concrete, or arc almost impossible obstacles. What a s of growing power there is in plant Humans have similar resources. W challenges us and we grow with it. Se inter-personal problems test our marr only to deepen our love relation Hardships, whether they consist of much or too little fortune, spur us to kinds of growth. What a marvel ma Powered by proper motivation, the little than can stop man from gro if . . .

Fill in that last blank yourself. It's y, is it not, to drift along through life l grow as weeds? Many people simply what comes naturally. Drifting along h the tide is fine if you are going that y and are in no hurry. But suppose the wrong tide, and you are going ewhere and you must go faster. What n? This is where the Gospel comes You see, this divine power is not ply "a something." It's the most real ng in life. God has given us life. d challenges us with life in many ys. But regardless of what happens, the spel provides us with the basic life ce—purpose, in terms of self, others l divine will. This is a great satistion, especially when life for us seems less. And this Gospel also helps us fill our destiny by stimulating our wth. We know that love stimulates wth but we never really have enough grow on. Then God meets us with his e. We find love in the fellowship of rist's Church—and we are stimulated love in return.

God also stimulates us to grow when we can't seem to grow. We fail, we need forgiveness, we get in the rut of not wanting to change. Then God takes a hand. He calls, forgives, inspires, judges and constantly redirects us.

Astrologer Or . . .

It's rather thrilling to ponder that baby labeled 1960. What will happen to us? What big decisions will we make? Which of our dreams will come true? What hardships lie before us? We could go to the stars for our guidance—or to a fortune-teller. But we won't! We'll do what Christian men always do: regard a new year as God's opportunity for us, and grow in the way he directs. Surely, there'll be weeds and resistance to growth. But our basic relationships to God and our fellowmen will be finer than before. Man to man, that's the best thing that can happen in the months ahead. What a difference a year makes—at God's direction.

RISTIAN lay academies based on the German evangelical academies, strongly endorsed ULCM, will get a real boost with erection of the proposed Christian Education Academy, iskogee, Okla., pictured above in an architect's sketch. To be non-denominational, the otestant Episcopal Church is leading in planning the academy, which will overlook the ansas River.

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NEWS of Men and their Activities

The *Ministerium of Pennsylvania ULCM* conducted a series of four Leadership Seminars during November and December. They were held at Reading, Pottsville, Allentown and Philadelphia. Richard Snell, synodical ULCM president, participated in the seminars, which were conducted by the executive secretary Howard Logan. The Ministerium ULCM held its quarterly executive committee meeting early in December in Reading. This was the first meeting not held in the Allentown area for some years.

* * *

Maryland ULCM sponsored a series of four Leadership Conferences throughout the synod during November. The meetings were held at Baltimore, Manchester, Funkstown and Washington, D. C. President Earl Luckabaugh participated in the conferences—conducted by Mr. Logan. Also participating were the district presidents, Al Dietz, Bob Smith, and Charles Hilbinger.

* * *

Virginia ULCM sponsored a series of Leadership Conferences during early December with meetings at Knoxville, Tenn.; Roanoke, Mt. Sidney, Fairfax and Portsmouth. Synodical officers participated in these meetings also conducted by the ULCM executive secretary.

* * *

The Lutheridge Summer Program will include a week for ULCM leaders, to be held July 31-August 6, 1960. Two three-day sessions will be held for ULCM congregational leaders with the s program conducted in both sessions. ULCM synodical leadership in the so ern synods is cooperating and promo this new venture at Lutheridge.

* * *

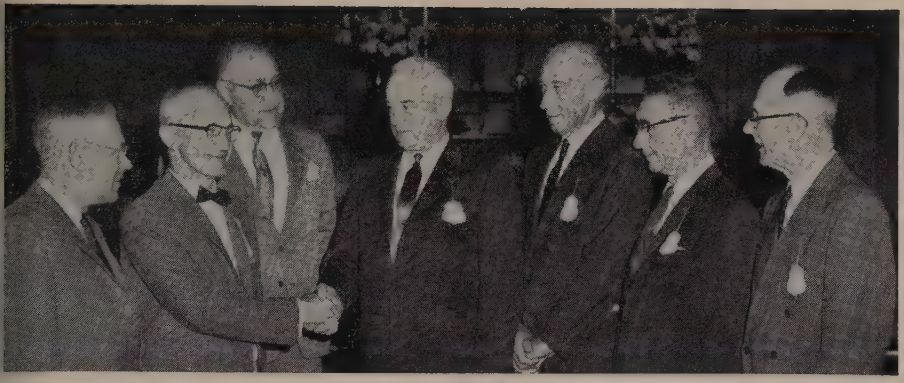
Minnesota ULCM met for its fall m ing at Red Wing. The roll call sho that 28 congregations were repres with 225 men present. Reports on Lake Camp were given. Synod presi Pastor George Lundquist spoke on Believe in the Men of the Chur Chuck Britzius of Wayzata is presi

* * *

Wisconsin State ULCM plans to or ize a group of "C" Men for visiting congregations of the state of Wisco The first group contacted will be organized and affiliated units. UL charters will be presented and all q tions answered by the "C" Men. T men will then contact the organized unaffiliated men's units to explain program of the Wisconsin ULCM. will be the contact with congregat without any men's work. Dwight Fr of Hales Corners is heading up the ganization of the "C" Men.

* * *

We like the kind of complete and vocative President's Report presente *NY&NE ULCM* President Cla Neun to the recent meeting of the ecutive committee of that unit. should have more of this kind of le ship on the part of our synodical lea Presidents certainly cannot expect o



CAR LINGLE of Harrisburg, new president of Central Pennsylvania Synod ULCM, is gratulated by outgoing president Claude Greiner at the group's October convention held Trinity Church, Chambersburg, Dr. Clarence A. Neal, pastor. In photo, left to right: hard H. Snell, secretary of international ULCM; Greiner; W. Ray Claser, synodical CM secretary; Lingle; Emerson E. Crum, synodical ULCM vice president; Pastor Roy L. nd, member of synodical ULCM executive committee; Dr. Dwight F. Putnam, president the synod. Convention, attended by 75 pastors and laymen, included workshop sessions ering the organization and program of the men's auxiliary. Special speakers were: tor David R. Hoover, president of West Pennsylvania Conference; Richard Snell, who lso president of the ULCM of the Pennsylvania Ministerium; Dr. Beryl B. Maurer, the od's director of survey and research.

report in writing unless they take the d. Plans were made for the synodical CM convention to be held in Buffalo May 1960.

* * *

The ULCM units of the East Allegheny d East Pennsylvania Conferences met ring the fall. Oscar Lingle, recently ointed Director of Scouting for the CM, was the speaker at the East legheny meeting. Robert Myers is presi- nt of this conference unit.

* * *

The Northern Conference ULCM of *nois Synod* held its fall conference eting at First Lutheran Church, Free- t. Arnold Wittmus, Harvard, was cted president. The Central Conference d its meeting at First Lutheran Church, rdstown. Iver Mueller of Bluffs was cted president.

The New York Conference ULCM reports that it had its largest attendance at the fall meeting held at Holy Trinity Church, New York City. Bernard Confer of Lutheran World Relief spoke on "The Church at Work in Crisis Areas." Two new directors were appointed: The Rev. Hermann A. Meyer as Scouting Director, and Henry Schmitt for Honorary Life and In Memoriam Memberships. Visitations of congregations continues by the conference extension committees.

* * *

The Shenandoah Conference ULCM prepared a very excellent Statistical Report form as well as some fine publicity for the Leadership Conference to be held in Fairfax, Va. in early December. Good programs do not just happen and results are not achieved without hard work. The Shenandoah Conference is out for results

and the kind of preparation and planning evidenced in their materials would indicate that they will achieve their goals.

* * *

Dr. Henry Endress, executive director of the ULCA Stewardship Department, spoke at the Laymen's Sunday observance at Emmanuel Lutheran Church, Lancaster, Pa., Pastor E. J. Hoh.

Reformation Lutheran ULCM, Wichita, Kans., Pastor Lester M. Utz, recently heard Dr. Emory Lundquist of Wichita University as speaker. The pastor was on TV during November on two occasions for morning devotions. Henry Endress, a member of the ULCM unit at Trinity Lutheran Church, Stapleton, Staten Island, N. Y., spoke to the men's meeting on "The Lutheran Church in Japan."

* * *

OF INTEREST TO LAYMEN, WE THINK

Mrs. Ruth Grigg Horting of Lancaster, Pa. a member of the ULCA, is the Pennsylvania State Secretary for Public Welfare. Mrs. Horting, recently speaking at the Stevens Trade School called upon young men "to work at their occupation as artisans and their vocation as Christians."

Trinity Lutheran Church, Lancaster, Pa. has discarded the parsonage idea and has provided substantial housing allowances for its two pastors, permitting them to purchase homes of their own choice. This kind of arrangement is on the increase in our church.

* * *

A ULCA church member, *Dr. Myrl Alexander,* assistant director of the Bureau of Prisons, U. S. Department of Justice, recently stated, "God's love becomes meaningful only if I receive it and become a channel of his love to my fellowmen." Dr. Alexander was speaking to the annual Pastor's Night sponsored the Lutheran Laymen's Fellowship Washington, D. C.

* * *

Pope John XXIII has ended worker-priest movement in France sp sored by the French Roman Cath Church. The priests held full-time in industrial plants in order to iden themselves with the workers. A num of priests defected to Communism others were married.

* * *

The constituting convention of Brotherhood of new The American L eran Church will be held at Minneap in August 1960. There will be 500

HOPE that the coming Vatican-conv Ecumenical Council will "speak clearl the question of religious liberty" was v recently in Geneva by officials of world fessional bodies representing over 150 lion Christians. The representatives o branches of Christendom said such a nouncement is necessary in the interes inter-church relations. In photo, at the day meeting, are: Dr. Marcel Prader general secretary of the World Allian Reformed (Presbyterian) Churches; Arne Sovik, director of Departmen World Mission, Lutheran World Fe tion; Dr. Bengt Hoffman, director of Department of World Service; Dr. V Vajta, director of LWF Departmen Theology.

s at the first convention of the men's iliary of this new Lutheran church y.

* * *

report comes that a group of pastors Finland are taking a three-month rse in order to seek better labor re- ons between workers and employers. ministers will work for half of the od in the factories; the remainder of time will be spent in special lectures courses.

* * *

he Rev. Dr. Joseph B. Flotten was ted chairman of Wagner College's rd of Trustees for a one-year term at eeting of the board on November 13. Dr. Flotten, pastor of the Evangelical heran Church of the Resurrection, St. ans, N. Y., succeeds The Rev. Dr. deric Sutter who had served 40 con- tive one-year terms. Dr. Sutter, pastor Staten Island's Trinity Lutheran rch, had announced his intention to gn from the chairmanship last year. remains an active board member.

he new chairman is a graduate of gner's class of 1926. A board member e 1944, he had been its vice chairman e 1951. He earned the B.D. degree at Lutheran Theological Seminary and M.A. degree at Columbia University.

* * *

he Department of Press, Radio and of the ULCA has made available a informational folder on our church. s titled "Information for the Press ut the ULCA." Copies are available quantity by writing PRT at 231 Madi- Avenue, New York 16.

* * *

he Brotherhood Commission of the thern Baptist Church recently dedi- d a new addition to its offices in Memphis, Tenn. The new building adds 9000 square feet to the office space of the men's organization. Dr. George Schroeder is the executive secretary.

* * *

Recently we came across the program for a Conference of Roman Catholic men in the Milwaukee area. Here are some of the problems which these men were to discuss at their meeting: renew the concept of the father as head of the family; encourage formation of youth groups; assist men to become acquainted with community affairs; promote Roman Catholic radio and TV; keep men informed about legislation of the church; develop techniques of influencing law makers. Do they sound familiar?

* * *

The York Conference of the Central Pennsylvania Synod is collecting Common Service Books for the church in British Guiana. This sounds like an excellent idea. More than 1000 are already on hand towards the goal of 7000 copies.

* * *

A layman of the Rocky Mountain Synod recently sent in subscriptions to LUTHERAN MEN for every pastor in his synod. This is not only a generous gesture on his part, but it will be a helpful aid in acquainting our pastors in that synod with our magazine. Who will be next to provide a subscription for the pastors of his synod?

* * *

Governor Nelson A. Rockefeller of New York was the speaker at the dinner marking the 150th anniversary of the founding on December 4, 1809 of the New York Bible Society. Attending the dinner which was held in the Waldorf-Astoria were members of many of the city's churches representing more than a

dozen major denominations.

Dr. Norris L. Tibbets of the Riverside Church, of which the Governor is a member, introduced Governor Rockefeller and Edmund F. Wagner, president of The Seamen's Bank for Savings of New York and treasurer of the United Lutheran Church in America, was Master of Ceremonies. Others on the program included Dr. Norman Vincent Peale, noted author and minister of the Marble Collegiate Church of New York; Carl L. Cleaver, president of the New York Bible Society; David J. Fant, the Society's general secretary; and George Beverly Shea, baritone soloist of the Billy Graham Crusades.

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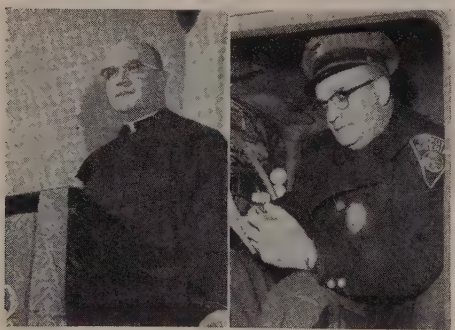

DON HEAPS wears the uniform of a campus policeman at Wittenberg University for 24 hours each week. And for another 16 hours weekly he works as a member of the University's maintenance staff.

On Sundays he exchanges his uniform and work togs for clerical robes as he preaches in Lutheran churches in a five-state area surrounding Ohio.

In addition to his 40-hour work week and his preaching duties, Heaps spends 18 hours weekly in classes at Wittenberg's Hamma Divinity School, where he is a second-year student.

There are other students at Hamma who carry a heavy work schedule and heavy academic loads at the same time.

But Heaps is symbolic of a growing trend in theological training at Hamma—a trend that is bringing increasing numbers of older men to the campus to prepare for theolo training.

Heaps is a 41-year-old grandfather— of two enrolled this year in the semi He is one of 24 students in the semi this year who are 30 or older.

The route to the ministry has bee circuitous one for Heaps. It began in when he went to work for the railroad, graduating from high school in Pennsylv He left the railroad after six years to e in the Marine Corps, where he served 1942 to 1945.

"I guess I was one of those that picke foxhole religion in the service and it l left me," Heaps relates.

Heaps went back to work for the rail after the war. In 1947 he suffered a br back in a railroad accident—a mishap kept him out of work for four years.

In 1951 he converted an old h into a profession and opened a po studio in Erie, Pa. By 1955 the studio become a success, but success in this wasn't enough for Heaps.

With the approval of the members o family—his wife, Anita; daughter Jessie son Rusty, Heaps decided to return to co and prepare for the ministry. The fa treked to Greenville, Pa., where Heap rolled at Thiel College.

Two years and nine months later he completed the four year course, had gr ated summa cum laude, and was on his to Ohio to begin a seminary career. A seminary he picked up where he had off at Thiel, working as a college ma nance man.

Along the way, his daughter Jessie came Mrs. Dean Stuyvesant. Mr. and Stuyvesant, who live in Greenville, Pa. came the parents of a daughter, Di Lynn, two months ago.

Does he recommend a similar progra other older men who are thinking abou ministry?

"It isn't an easy decision to come Heaps answers, "but in my case there no other decision I could make. The im of my return from war service, the acc and my recovery constituted facts that I couldn't ignore."

Heaps believes that an exceptional pro now being tried at Wittenberg will b pecially valuable to those older men

urn to college and the seminary in the ure.

The plan provides mature laymen with irses to prepare them for the ministry l makes it possible to compress the work seven academic years into five calendar rs. By offering credit through examina-ns, this five-year period may be further luced, according to Dr. E. E. Flack, mma dean.

* * *

The reports on giving in the Protestant urches for the year 1958 show some in-ases. Among the first 20 leading urches however, the only Lutheran body presented is the Lutheran Church—ssouri Synod. This church gave for all rposes $89.74 for each of the confirm-members. Our per capita giving for s period was $66.45 per member.

PASTOR Kurt Schmidt-Clausen of Hannover, Germany, has been named assistant executive secretary of the Lutheran World Federation to help lighten the heavy administrative burden which has twice this year hospitalized LWF's executive secretary Dr. Carl E. Lund-Quist. Schmidt-Clausen, 39, is expected to take up his new duties in Geneva on May 1.

NOTICE

Effective immediately all applications for Honorary Life and In Memoriam Life Memberships should be sent to the New York office of ULCM.

lonorary Life Memberships

by PHARES G. BEER

A FAREWELL

TEN YEARS ago the executive secretary the Brotherhood, Mr. Earle W. Bader, ggested to a meeting of the adminis-tive committee the issuing of Life emberships by the Brotherhood. In ose days the administrative committee, der the leadership of Ralph W. Wohl-n, met almost monthly and eagerly ged all members of the executive com-ttee to attend. No expense allowances re given to anyone in those days of otherhood deficits. This administra-n asked me to draw up a plan for onorary Life and In Memoriam mem-rships. We set to work after studying the plans of various organizations and groups, and prepared the plan which was presented to the administrative committee, in turn recommended to the executive committee and to the Cedar Rapids Convention. The convention adopted it without any dissension or discussion. This unanimity of action was the result of the conviction of most people that it would mean very little. One of my bosom friends told me "we will never get a thousand dollars from your plan."

After the adoption of the plan I was appointed chairman of a committee to put it into effect, with the condition that I

would not be allowed any expenses in connection with this work. I promised my Lord that if he gave me the strength and ability to put this plan into effect, I would do so even though it meant great sacrifice and additional work with a busy church program.

During these ten years I was pastor of Grace Church, Allentown, with an approximate membership of 1000 persons and which erected during this time a new structure now valued at about half a million dollars. I was also chaplain of the Good Shepherd Home, Protestant chaplain of the Sacret Heart Hospital and the Trexler Sanatorium and Old Folks Haven, chaplain of the Miller convalescent home and chaplain of Lehigh County prison. With all this work we prepared and mimeographed the plan, prepared posters for the conventions, prepared 67 articles for LUTHERAN MEN, and sent out 1149 personal letters in the interest and furtherance of the work. We made personal visits to synodical, conference or district meetings and congregations of United Lutheran Church Men units and to their Honorary Life and In Memoriam secretaries or directors, and made many personal visits especially to those securing In Memoriams. We traveled thousands of miles in making these visits.

Our efforts were supported and made possible by the secretary of this committee—during all these years, Dr. William Shetlock, the Superintendent of Coplay Schools. At this time, I want publicly to thank him for his kind cooperation and encouragement.

Now, as we find increasing physical difficulties, we turn over the office to Eugene H. Kelchner, treasurer of ULCM, 4703 Sherwood Terrace, Merchantville, N. J. All communications concerning the plan and its operation should be a dressed to him.

Below is a list of the Honorary L Memberships by synods given duri October and November:

Florida
Robert A. Shankweiler, *Trinity, St. Petersburg*
Harold G. Card, *St. John, Winter Park*

Illinois
Adolph Spitz, *Chicago Conference ULCM*

Maryland
Charles Lustig, *Zion, Tacoma Park*
George D. Cook, *Holy Comforter, Washington*

Michigan
Harold Albrecht, *Augsburg, Detroit*
The Rev. Lightner A. Swan, *Augsburg, Detroit*

New York & New England
Harold Lang, *St. John's, Gardenville*
John S. Friedel, Jr., *Redeemer, Utica*
The Rev. James B. Christ, *Trinity, Wyandanch*
The Rev. Paul C. Reisch, *NE Conf. Brotherh NY & NE Synod*
William Levitsky, *Grace Brotherhood, Hartf Conn.*
Clarence Huenneger, *Resurrection, Rochester*
The Rev. Christenberry A. Ritchie, *Southern NY & NE ULCM*

North Carolina
Paul B. Beatty, *St. Mark's, Charlotte*
Leo H. Crosson, *St. Mark's, Charlotte*
Marvin McRary, *Faith, Conover*
Cecil Robinson, *St. Paul's, Salisbury*
Donald M. Applegate, Sr., *St. Mark's, Charlotte*
Robert Cook, *St. Mark's, Charlotte*
Charles W. Cox, *St. Mark's, Charlotte*
Robert R. Rhyne, *St. Mark's, Charlotte*
Joseph H. Bost, Sr., *St. Matthew's, Wilmingto*
Otto Clemence Schweckendieck, *St. Paul's, Ham*
Dr. A. L. Barringer, *Holy Trinity, Mt. Pleasan*

Ohio
The Rev. John Foisel, *St. John's, Cleveland*
The Rev. Julius V. Turcsanyl, *East Union, Wo*

Pennsylvania Ministerium
Leroy Platt, *St. John's, Philadelphia*
Elmer R. Achenbach, *St. Luke's, Shoemakersvill*

South Carolina
Henry L. Vogel, *Trinity, Greenville*
R. A. Wiggers, *St. Michael's, Greenville*
Marvin P. Busbee, *Central Conf., SC Synod ULC*

Virginia
Donald C. Kuhl, *Va. Synod, ULCM*

West Virginia
Robert T. Comer, *St. Thomas, Ranson*

During the last two months 34 m berships were given; during the first months of the year 102 were gi Grand total to date is 1223. At the our memberships have come in we sh reach over 200 for the year 1959 to 1

The total cash receipts from Honc Life Memberships is $12,220 and I In Memoriam $2,320 or a total of $ 540. The funds received have been

SCOUTING

by CHARLES W. BYERS

THE UNIT COMMITTEE

THE SCOUTING program for boys is st effective when mature leadership has backing of a good committee. This ans more than signing the application a scout charter and paying the regis- tion fee. Each committeeman wants to a job for boys and the church when agrees to serve as a committeeman. He sincere in his agreement. He is ready start—Now! His immediate reaction "What is expected of me?" "What am o do and how can I be most effective?" Vhen do I do it?" and "Where?" Each new committeeman should be ven a working knowledge of how the unit committee works and how it achieves the purposes of scouting and the United Lutheran Church. Many effective plans are in print acting as guides: *The Active Troop Committee, The Pack Committee,* and Pack, Troop, and Explorer unit organization pamphlets, and committeeman job description cards. These publications are available through your local boy scout council office and are reasonably priced.

The immediate need, however, is to advise the committeeman of how he fits into your local scouting picture—serving your scout unit and your church. He should be given the regular committee meeting dates of your committee, a working knowledge of your committee organization, the program for the year and the assignments for which he will be responsible. He should be made to feel that he is needed, that the other members of the committee welcome him, and that he is one of the group. More men are lost to scouting and to the church through inactivity than through overwork.

While introducing the scouting organization to the new scouting committeeman, the part the church plays in the program should not be overlooked. The United Lutheran Church endeavors to supplement the physical and moral growth of the participating boys with prescribed requirements which will assure a Christ-centered spiritual growth.

The size of the committee is important.

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evangelism. The entire cost of the oduction and promotion of the King's n program for reclaiming lapsed mem- s was supported by these funds.

Please send all Honorary Life and In emoriam memberships including all ssy photographs, obituaries and biog- hies of persons honored, to United theran Church Men, 231 Madison Ave- e, New York 16, N. Y. Please fill out application blank in full, especially ing the full name and address of the rson honored and carefully noting the rson, group or church and its location noring the individual. If it is a men's oup, please give the correct name of group so that it may be differentiated om the church group having the same me.

According to a recent study made by the Boy Scouts of America, units with a small committee do not have the length of tenure that units do who recruit larger committees. There should be enough men to effectively serve the unit. When the unit is small the committee may be small, but as the unit grows the committee should be expanded. As soon as a committeeman is recruited he should be registered so that he will receive *Scouting Magazine* and other local council information through the mail.

A unit leader has a great influence on the lives of boys. He is limited, however, in just how much he can do alone. Each assistant leader and each committeeman added to the unit broadens the program of character development, citizenship training and spiritual growth.

United Lutheran Church Men has been given the responsibility of scouting in the United Lutheran Church. Manpower is available through the men in your United Lutheran Church Men group. The scouting committee is an active committee with meetings each month and activity to report at each meeting of your men's group. A good scouting committeeman will want to continue in his assignment for more than one year. Many committeemen are veteran scouters of ten or more years. If each man is consulted on his vocation, avocation and special interests he can be assigned that part of the committee organization which appeals to him and the one that he will be happy in doing.

The scouting committee reregisters each year. There should be a continuing organization and a program of cooperation between the ULCM group and the scouting committee. As the new president of the ULCM group takes office he should be acquainted with the personnel of the scouting committee or committees so that he may make the most effective use his manpower. In some churches there more than one scouting committee. T whole scout family includes Cub Scouti Boy Scouting, and Exploring—each w an individual committee. Each section the program will attract dads of the sc enrolled in their respective sections.

One man from your local ULCM gr serves as the Institutional Representa and acts as a relationships man betw the church and the Scout Council and local Scout District. He also acts a relationships man between the scou units in your church.

Good Manpower is the key to suc when working with today's boypow tomorrow's manpower.

Dr. Weeg, head Lutheran chaplain at Colorado Springs

Dr. Weeg to Lead Chapla At Boy Scouts' Jamboree

The Rev. Dr. A. Howard Weeg, P dent of the Illinois Synod of the U Lutheran Church in America, has selected to serve as the Lutheran chap general at the 1960 Jamboree of Boy Scouts of America.

The Jamboree will be held at Colo Springs, Colo., July 22 to 28.

Dr. Weeg will be in charge of Lutheran chaplains assigned to the Scouts' giant 50th anniversary rally will direct services held during the boree for Lutheran Boy Scouts.

Who Are We?

by RONALD G. BARRES

WHO ARE we fooling? It may be our owmen, perhaps ourselves, but cer-ly not God!

As a layman I have attended countless etings. I have heard stirring speeches, ened to glowing statistics and seen become emotional about Christ and Kingdom. Yet, when the last platitude faded away, the money has been ked into the safe and the last man gone home, I wonder. Who are we? o are we fooling?

s this really a Christian country? Are really dedicated, sincere laypeople? rcing questions? Yet, justified in the t of our background.

America has the best motor cars, the st homes; its workers earn the most ney and spend the most money of any ple in the world. Wives run men and dren run parents. Our people are ving to the suburbs and the city church being replaced by all sorts of archi-ural shapes in the country.

We are trying to reach God through a ze of modern suburbia with its overly expensive ranch-type homes, green boundaries of grass, baying of dogs and crying of children.

Our church meetings are run on a very businesslike basis with modern efficiency and the flim flam of the Madison Avenue advertising crowd replacing the honest, fumbling, sincere approach of yesterday!

If we have a congregation of college people with a sprinkling of doctors we have reached the zenith! Women spend hours chatting about doctor so and so and what a fine common man he is. But what a frightful thing his wife is!

Our people think it's nice to belong to the church. Belief is not of importance. It's socially acceptable and membership is the important item. Today people change denominations as often as women change their dresses. It depends on what church is handy and has the "best" people. The theological questions are never discussed or even thought about. The Diet of Worms to most people is some exotic oriental delicacy.

Running through this materialistic America is a thick ribbon of apathy. People little care or even think about the foundation of the church. Hours of ser-

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Mr. Barres is president of the Rochester Conference ULCM, New York and New England Synod.

mons, hours of meetings, hours of prayer come and go and the effect upon most is nil! We are in such a competitive society where greed is hidden beneath pleasant platitudes that we have actually deluded ourselves into thinking all is "nice."

Someday we may wake up and realize we have been mistaken. However, I suspect by then it will be much too late. It's amazing how people can see, yet are blind; can hear, yet are deaf!

We send missionaries to Africa and our prayers ascend into Heaven for the conversion of the heathen. Yet, we say keep them there! We certainly don't want them here! We shudder about the racial tensions and what they can mean to our white world.

We listen with awe as our missionaries tell about the people who have found Christ. How nice, we think. But it would be frightful if we have to kneel with other than white people. Somehow, we take comfort in the accepted fact that Christ is a well-dressed, conservative small business man, familiar with budgets, the care and feeding of lawns and the raising of children!

Oh yes, we all believe in the church. We insist that our children attend Sunday school. We even drive them there and pick them up later! Most of us attend church at least four times a year.

When we attend church we always thank the pastor for a fine sermon. One hour later we can't even think of the text or what he said unless it was a joke that tickled our minds. We recite the Apostle's Creed, lumber through the service and wonder why they always pick out hymns with six verses.

We are experts at telling baseball averages. We can remember our bowling or golf scores for years. Yet, we can't remember the name of the person tha nod to in church. As a matter of we don't even care.

The Bible is found in all our hom someplace! Mother is the one who r knows because she dusts it once a w How many of us read the Bible? very many. We would rather read sports page, the stock market new some good sexy novel.

Our pastors speak of brotherly and we nod our heads like wise Yet, on the way home from church blow our horn and even swear at fool driving the car ahead of us. W we are asked to practice brotherly we ask, "What's in it for me?"

We say we believe in the powe prayer. Yet, when we pray it's f better job, a bigger home, more m or a better social position. Few o thank God for health, life or the ch to work for the Kingdom.

Most of us feel the church shoul run on a strict, efficient business Yet, when we are asked for mone carry on the work we object. We wan church to operate on a penny like With our golf club we gladly subs for the new swimming pool becaus needed! When our pastors plead support we become upset and say church always wants money!

We point with pride to the pa Who else would work 18 hours a for less than a truck driver or ev ditch digger? We blacktop our consc with the feeling that pastors do not for money; it's a call. Somehow we believe this when we look at the pa salary.

The duty of the Christian is to gelize! No disagreement here. But i next breath we say that one thin never discuss is religion! We never

Grass Roots

THE REAL and only ULCM is the organization of men in the local congregation. Beyond the local level the purpose of the organization is to assist and serve the local unit in making its program more effective and extend the same advantages to other congregations.

How effective the ULCM is depends upon the leadership in the local congregations and how well they plan their programs and projects. An active serving unit can have good educational and inspirational programs if the men plan and prepare them. The men can conduct an evangelistic program to increase the attendance in their own congregation. They can develop their own stewardship to their community church. They can furnish the pool of men to visit every member for funds and active participation. They can furnish leadership and support a Christ-centered Scout program. All of this and more.

As they do this they will grow and develop greater leadership and seek to extend their effectiveness to other congregations. They will see the need of outside assistance and association. They will give in service that which they can give, and receive from others that which others can give.

Thus the fellowship of service to the church extends to the whole church.

The ULCM has an effective program of service to the whole church. When it is made as effective as it should be a new day will dawn in the extension of the church. There will be neither empty pulpits nor empty pews. The active interested men of the church will see to that.

AUBREY MAUNEY
President ULCM

wonder how the story is told if we 't tell it.

)h what pride we take in the large rch, the budget which is met, the ve committees and the fine platitudes. actually, are we in the midst of a gious revival? Is our feeling of satis- ion that of schizophrenia? Is our erican way of life a threat to the rch? Certainly, we have lost any ing of urgency about the Gospel. tainly, we have lost ourselves in a yland of sugar coated, pie-in-the-sky eties.

Many pastors have given up trying to waken their people. It upsets both the congregations and the church councils. We do not want to hear the truth! We are like the people dancing at Singapore during the past war. The Japanese army would not come through the jungle; it wasn't cricket! Yet, come they did, to the utter astonishment of the British. We, in America, are in the same position.

Just who are we? Real followers of Christ, or a nation of people playing a nice game called Religion?

State / Synodical Officer Directory

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programs of evangelism and stewardship. We cannot overlook, either, the role which the women play in the home in the leadership of the family's spiritual life.

Any of us men who are honest about the entire matter would have to agree that we have surrendered the rightful responsibility that is ours in Kingdom matters to women. Of course, this is a generalization but it is for the most part accurate. As I have contact with the church I do not see any diminishing of this willingness on the part of men to let the women serve—except when it comes to placing them on the decision-making boards and groups of the church.

Women in ULCA Board and Agency Memberships

Taking a look at the number of women who are members of the boards and agencies of the ULCA, we see that they are few and far between. On the Executive Board of our church, composed of 21 members, we have one woman. T are eight boards of the church havi total of 156 elected members, 12 of w are women. Some of these board not have one woman member. Se under the direction of the Exec Board, the four departments have co ing committees with a membership members, of whom two are women, two of the consulting committees h no women at all.

All of this may prove that wome not in places of leadership in any portion to their membership and se The encouraging note is that most o women who now serve in decision ing places have been elected recentl other words, we are beginning to us talents of the women of the church

Women in Synod Executive Boar

In a hasty examination of the me ships of the synodical executive co tees or boards we failed to find a

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man member. This is rather unusual view of the utilization of women at ULCA level. We did not make a dy of the membership of the synodical rds and committees other than the ex- tive committees. Our feeling would that women in these spots would also hard to find. We have attended a few ferent synodical conventions in the rch and we have noticed a number of men delegates representing congrega- ns. Certainly the synod is a place where might effectively use women and we not doing so.

Women on Church Councils

In the congregation, women have de significant gains recently in being resented on the church council. Again, should have happened long ago. In ny cases women have been elected be- se men have not been willing to serve. too many cases women as church ncil members have been accepted re- tantly. The average church council sists of 12 members. We would hazard guess that in very few cases would one d more than three women members d in most cases there are only one or o female members. It can be said, though, that the climate has changed in our church and more and more congregations are seeing the wisdom of electing women to the church councils. Certainly this is as it should be.

Women's Influence Reflected Through Men

Every now and again you hear the statement that women get their points across in the decision-making bodies of the church through their husbands. This may be true in some instances but I am not ready to buy this. I served on church councils for many years and believe that many men do not always reflect the attitudes of their wives in the decision-making for the congregation. If this should be true, it still is not the way the opinions and thinking of our women should find their way into the councils of our church.

Our women are able to stand on their own feet and make their contribution to the life and work of the church on the basis of their competence. They have a right to be heard and a right to have an appropriate role in the decisive actions of the church organization at every level. Let's give women their rightful place in the church!

—Howard L. Logan

he Services . . . . . *Continued from page* 10

ll: In a sacramental act the direction from God to man; God gives and man ceives. A sacrament, you know, is a eans of grace, that is, a way in which od gives us forgiveness of sins, life, and vation. We do not say that worship is sacrament, like Baptism and the Lord's pper, but we can speak of the sacra- ental parts of The Service. Let's briefly te these parts. To begin with, there is e absolution pronounced by the minister, in which God actually offers forgiveness to those who have just a moment before confessed their sins. Then there are the lessons from the Bible. They also are from God to man. A major part of the service, at least as far as the amount of time it takes is concerned, is the sermon. It too is meant to be sacramental.

John: You mean God himself is giving something to the people through the ser-

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mon? That makes the sermon rather important, doesn't it?

Bill: Yes, it certainly does. Preaching is an important task of the minister and, in fact, of the whole church. With the sacraments of Baptism and the Lord's Supper, preaching of God's Word constitutes the way in which God comes to man and gives him forgiveness, life, and salvation. When the Lord's Supper is celebrated, it is a major sacramental part of The Service.

Matt: I've never thought of the service in this way. I have enjoyed going to church, but somewhat in the way in which I enjoy good music and beautiful paintings. They have provided a kind of escape from the hard and ugly things of life. Are you implying that worship can become meaningful even in the midst of these hard and ugly things?

Bill: Oh yes. When we speak of sacraments and sacramental things, we are pointing to the fact that God has come and comes to us in Jesus Christ, God's great sacrifice for the sins of the world. Without it there would be no Lutheran —or Christian—worship. Christ is the cornerstone of our faith and our worship. And only as we know him and confess him as our Savior and Lord can we really take part in a service. Otherwise it becomes mockery in God's sight.

Matt: Is that what Christ meant when he spoke of people honoring God with their lips while their hearts were far from him?

Bill: Yes, I'm sure he meant that. see, unless we have accepted God's of grace, Jesus Christ, we build on *own* foundation, we rely for peace God on what *we* do. This shifts emphasis from God to man also in service. But if we let God be God, one who gives, then all our giving God will be in answer to what he done. Thus our sacrifice to God con in giving our lives — which incl everything — to God, and recei everything again from God day by This we do in our worship in se ways. There are the hymns of f prayer, praise, and adoration. The the confession of sins and of faith. T are the prayers and the responses. last but not least, there is the offe All these are the sacrificial parts of service.

John: You make the offering so pretty important. Do you really mean it is a real part of worship, and not the handiest technique for raising m for the church?

Bill: It's much more than just a nique for collecting funds. We wo God also with our offering. If our pe actually received more generously God's hand—at least partly as gener as God gives—we can be sure they w also give more generously in the offe Then they would not have to be H winked into giving to the church b kinds of schemes.

John: I have noticed that accordin our new order of worship the servi supposed to conclude with the ben tion. You did not mention it. Is it a sacramental part?

Bill: I'm glad you mentioned it. the benediction is the pronounceme God's blessing upon his people. actually God blessing his people. I

: the best manner in which to close the
'ice? It always reminds me of the
ure which the Ascension Day Gospel
nts of Jesus departing from his dis-
es into the clouds with his hands up-
ed in blessing. We can go back to our
nes and places of work knowing that
d's hands are raised to bless us, not
curse and condemn us. Personally, I
to have the worship close that way,
I don't want a closing hymn after
benediction.

tt: I see your point. And I would
d to agree with you. Now I think I
what you mean by the service being
ted to the total life of the individual.
the presence of God that makes life.
it's why Christ is the center of both.

n: I think I see your point, too.
uty is not an end in itself. In fact,
re are times when objects of art and
sic can get in the way, so that people
't hear God. But drabness and slop-
ess are of no advantage either. Since
ist is the foundation, we must give
best in worship simply because God
vho he is.

l: Yes, the question should always
Does this proclaim or help proclaim
gospel of Christ? Only that which
racts from Christ and our worship of
n is out of place in the service in our
heran church.

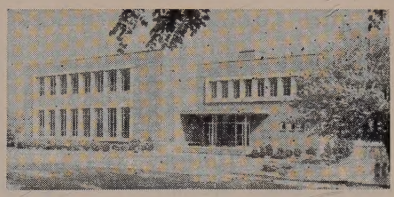
tt: I think I can agree with you.

n: I can say the same thing for my-
, but I wonder about those men sit-
g out there. (*John points to the audi-
e, and all three arise to look at the
lience.*)

Suggestions for the Leader

Open your meeting with a devotional
iod, using Vespers in the *Service
ok and Hymnal.* It is suggested that
entire service be said rather than
sung. Ask two of the men with good speaking voices to lead this devotional period. One of these men would have responsibility for reading the lessons, while the other man would conduct the remainder of the service. The men who are leading the devotions will need time to go through the entire service in advance. They may also need help in selecting appropriate psalms, lessons, and collects.

Assign the parts of the one-act play to three men sufficiently early so that they can study them and have at least one rehearsal. It is certainly not necessary that any attempt be made to memorize the words. The use of magazines, which the men can hold on their laps, will make it possible for them to have a copy of the words before them at all times. Bill's copy could be placed in a magazine lying on the chair which he will occupy after he enters the room. As the leader for the evening, you may or may not serve as one of the players.



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Since the entire function of the
is to educate, rather than to enter
there need be no great concern for
viding exact stage settings or scener
may even be desirable to ignore t
altogether, and merely have the
seated comfortably in front of the gr
rather than on a raised stage. Since
cation is the function of the play,
words must be read carefully and enu
ated clearly.

The play, in order to be effec
should be followed by discussion. If
group is slow in raising questions
discussion, you may prime the men
some of the questions listed. As
leader for the evening, you should
tainly direct the discussion period.
sure to familiarize yourself with
suggested questions.

Synopsis

This topic is presented in the
of a one-act play, in which three ch
ters are introduced. John is interested
a simple service, uncluttered with
he terms "monkey business." For
worship comes at the beginning of
week and serves as a pre-game warm
Matt's viewpoint is considerably diffe
He enjoys the beauty of a highly liturg
service. For Matt the service of wo
is the high point at the end of the
and helps to shut out the drabness
monotony of his daily life.

Bill, a seminary student, happen
drop by at just the right time. He sup
them with a brief summary of the
torical development of Christian wor
He also defines and illustrates the s
mental and sacrificial elements in
Service. It is Bill's point of view
the primary function of worship
proclaim or help proclaim the gosp
Christ.

no matter how you look at it

10

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This is one of the reasons we say Lutheran Brotherhood offers *living benefits* for Lutherans. And the Brotherhood Provider Plan is just one of many insurance plans tailored to help you protect your family and provide for your retirement years.

Talk to your Lutheran Brotherhood representative, or write today.

**Based on current dividend rate, which is not guaranteed. The actual amount may be more or less than the total of premiums paid in.*

Free on request • Beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.

LUTHERAN BROTHERHOOD

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Living benefits for Lutherans through life insurance